

MYSTERY OF MEDITATION

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No object is perceived unless it enters the mind. Mind can not be without consciousness. Let us recapitulate it. Mind is perceived in the Self (Atman) which is of the nature of knowing consciousness. Objects are appearing in the mind. You are now seeing the object through the sense organ or have seen it before, that object could be referring to smell, taste, form, touch and sound or all of them in a composite form. Now for the purpose of meditation, you may if you choose, take a bit of earth pertaining to smell, water for taste, form for fire (light) or take a flower which has touch in addition to these three. The object is perceived through that sense organ the eye in case of flower. Perception of that flower by the mind through the eye-mentation has previously entered the mind or is now entering it whatever it be, its colour, form, shape, smell, delicacy, fragrance—all these only appear in the mind. The act of perception of the flower is being accomplished in the mind only. Now see the flower mentally alone keeping eyes either closed or open. Where the flower is seen it is appearing without it being there. In this place, of this length and breadth, having this colour form and shape, with this smell and fragrance, of this name—all these are merely ideas. Flower appearing in mind has no space, no time no shape, no weight, no qualities nor distinctions. Your mind alone is appearing in the form of a flower. Now you see the flower from this view point that in every atom of the flower, at every moment and in each ray there is mind alone. In fact, there is no flower, mind alone is. When the mind remains without the flower, then it will not seem to be separate from consciousness. Mind with form alone is seen and not mind without form. Mind without form is non-different from consciousness. Let this state persist as long as possible. In this state object partitioned consciousness and mind partitioned consciousness are not separate. When mind stirs, reason will declare that you

are awareness, you are mind, flower, hence there is nothing besides you. What you are during meditation the very same you are during mundane transactions. This is not merely the meditation of the flower, you may similarly contemplate on any subject and be meditative. The mystery is this that where there is really no serpent and appears to be there, then discerning observation makes it disappear and the ground or basis alone remains. Similarly in consciousness or mind things which do not exist (and yet appear) disappear on discerning meditation.

2. You concentrate on any sense organ or all. There is one Awareness or knowing capacity which according to difference in place perceives various different specific objects. All centres are spatial and according to particular desire located in the sense organ—is nothing but awareness alone which is doing the work of sense-organs. In spite of differences in smell-desire, taste-desire, sight-desire awareness or consciousness is one alone. Different coloured glasses, one light. You may experiment with any desire and observe. Desires arise and subside. They are different. Awareness or knowledge is one. Which any desire so minutely that you apprehend only awareness, let not desire be perceived apart from awareness or consciousness. Perceive the Purusha (Jiva-Individual) in the right eye, meaning, do not see the eye centre, but discern awareness with the adjunct of vision. Centre, desire, mentations—all these are consciousness alone. This is the position with regard to all sense-organs. They are merely knowledge or consciousness. You are Awareness alone. Perception of different organs ceases. You alone exist. Not only during meditation but even while performing mundane duties. You only as awareness are appearing in those specific sense organs as those particular objects.

3. Only from the point-of-view of bodily life; the distinction arises as inner mind perception and outer world perception. In philosophical life they have no reality or importance. Cultured Chitta (mind-stuff or store), reacting mind, self-

centred ego and methodicity is called reason. You may as well call them store house, reflection, egoity, and determination consecutively. Whole of this is called inner mind (अन्तःकरण). When you formulate spiritual concepts in the mind, determine them through reason, consider that as my own identity or sit peacefully, then all these four are states of the inner mind. These are illumined by consciousness, therefore you are their Seer-Witness. You have not to become Seer-Witness, not even to be one, but merely to understand or appreciate that you are unattached, indifferent (neutral), stationary and immovable, stock still like the gold-smiths' hammering square iron block. You have not to penetrate within, nor to be free from activities for a short while, nor to perceive any vision. All this distance, little while, and vision are only dazzle of your view-point. You scrutinize, there is no object at all, only perception is there. In the bowels of the inner mind wherein everything is appearing therein there is no object whatever excepting the rays of consciousness associated with culture. There the film in the form of your inner mind is illumined by you within you. Truly you alone are. Inner mind and things seen in the inner mind as God, individual, as also world consisting of space time and substance are appearing without having been created. Discerning seriously the film will disintegrate, awareness alone will endure, because it is not anything other than spirit or consciousness. Space - time - substance or causality are in the film of the inner mind and not in spirit or awareness. You are impartite knowledge (not the knowledge of the triad with knower, known).

4. Well scrutinize this carefully, that you are separate from the inner mind. Now watch what is the third thing between you and mind? that is absence of mind. That is also seen or perceptible. One is the effect-form of percept, one is causal seed-distinguished percept. Conscious within the mind is individuality or personality. Consciousness in the absence-of-mind-zone is God. You are the perceiver of both absence and presence of mind. What is this seed and sprout

really ? Why is there at all the difference in the consciousness of mind-partitioned consciousness and that bereft of mind ? You are yourself witness consciousness. The cause of this difference is the ignorance of your Brahmanhood (Total consciousness) meaning thereby that you are both absence of mind-partitioned consciousness as God and mind-partitioned consciousness as individual. In consciousness difference of partitioned and unpartitioned is not there. Difference subsisting in your true self as awareness is abolished. Knowledge or appreciation of yourself as total Consciousness does not hinder the appearance but demolishes the delusion of its reality. Now let God, individual, mind and their absence, present to the view. Your Samadhi (quietude or Beautitude) is unbroken and effortless. In front of you as knowing capacity or knowledge or consciousness or awareness or spirit, individual, mind, world and God all are appearing. You are that Non-dual essence Truth.

—Translated by Swami Anantanand Saraswati.